Mrs George Catt No 9

WHAT IS YOUR HOPE?

A QUESTION FOR 1857.

BY THE

REV. J. C. RYLE, B. A.,

Christ Church, Oxford,

RECTOR OF HELMINGHAM, SUFFOLK.

Author of "Home Truths," "Keep it Holy," &c.

"*Good hope through grace.*"—2 THESS. ii. 16.

SECOND EDITION, TENTH THOUSAND.

IPSWICH:

WILLIAM HUNT, STEAM PRESS, TAVERN STREET.

LONDON:

WERTHEIM & MACINTOSH, 24, PATERNOSTER ROW.

NISBET & Co., 21, BERNERS STREET.

Price Two Shillings per Dozen.

M.DCCC.LVI.

Now Publishing in Monthly Parts, pp. 48, *price* 6*d. each.*

EXPOSITORY THOUGHTS ON THE GOSPELS.

FOR FAMILY AND PRIVATE USE.

WITH THE TEXT COMPLETE.

BY THE REV. J. C. RYLE, B. A.,

CHRIST CHURCH, OXFORD;

RECTOR OF HELMINGHAM, SUFFOLK;

Author of "Home Truths," &c.

In order to prevent misapprehension, it seems desirable to explain the character and design of the work which forms the subject of this advertisement.

The work now advertised is a continuous series of short, plain "Expositions" of the four Gospels, in regular order from the beginning of St. Matthew. The passages expounded will not exceed an average length of ten or twelve verses. The Expository Thoughts will not, as a general rule, exceed three pages.

The author's design in this work is not to expound every verse of the Gospels. He has thought it better to select three or four leading points in each passage, and to dwell exclusively on them. He has tried in each "Exposition" to place himself in the position of one who is addressing a mixed company, and "has but a short time." For this reason he has constantly left unsaid things that might have been said, and endeavoured to dwell chiefly on the things needful to salvation. Brevity and thoughtfulness have been his great aim.

Commentaries and Expositions of Scripture are so numerous in the present day, that the author feels it necessary to say something as to the class of readers whom he has in view in putting forth these Expository Thoughts.

In the first place, it is hoped that the work now advertised may be found *suitable for use at family prayers.* The supply of works adapted for this purpose has never yet been equal to the demand.

In the next place, it is hoped that the work now advertised may prove *an aid to those who visit the sick and the poor.* The number of persons who visit hospitals, sick-rooms, and cottages, with an earnest desire to do spiritual good, is now very great. There is reason to believe that proper books for reading on such occasions are much wanted.

Last, but not least, it is hoped that the work now advertised may not be found unprofitable *for private reading, as a companion to the Gospels.* There are not a few whose callings and engagements make it impossible for them to read a large portion of God's Word before going into the world for their daily work. It is thought that such may find it helpful to their memories to have a few leading points set before their minds every morning, in connection with what they read. A little Bible truth well fastened down on the mind, is better than a great quantity scattered loosely and lying on its surface.

The Exposition of St. Matthew is now complete in one vol., price 6s. cloth.

*** *Where any difficulty is experienced in procuring this Publication, it will be forwarded regularly (post free), upon application to the Publisher, at Ipswich.*

WHAT IS YOUR HOPE?

"Good hope through grace."
2 Thess. ii. 16.

Reader,

You see a question at the head of this page. In asking it I make no secret of my meaning. I want you to consider, "what is your hope about your soul?"

Another year in our short lives is drawing to a close. The sand is running quickly out of the glass. We are drifting on toward death, judgment, and eternity. A few more winters and we shall be gone. Surely you will not wonder if I cry aloud, as a spiritual watchman, and say, "what is your hope about your soul?"

"I hope" is a very common expression. Everybody can say, "I hope." On no subject is the expression used so commonly as it is about religion. Nothing is more frequent than to hear men turn off some home-thrust at conscience by this convenient form of words, "I hope."—"I hope it will be all right at last."—"I hope I shall be a better man some day."—"I hope we shall all get to heaven."—But why do they hope? On what is their hope built? Too often they cannot tell you. Too often it is a mere excuse for avoiding a disagreeable subject. "Hoping" they live on. "Hoping" they grow old. "Hoping" they die at last,—and find too often that they are lost for ever in hell.

Reader, I ask your serious attention to the subject of this tract. It is one of the deepest importance. "We are saved by hope." (Rom. viii. 24.) Let us, then, make sure that our hope is sound.—Have you a hope that your sins are pardoned, your heart renewed, and your soul at peace with God? Then see to it that your hope is "good," and "lively," and one that "maketh not ashamed." Consider your ways. Shrink not from honest, searching inquiry into the condition of your soul. If your hope is good, examination will do it no harm. If your hope is bad, it is high time to know it, and seek a better.

There are five marks of a "good hope." I desire to place them before you in order. Ask yourself what you know of them. Prove your own state by them. Happy is he who can say of each of these marks,—"I know it by experience. This is my hope about my soul."

I. In the first place, a good hope is *a hope that a man can explain.* What saith the Scripture? "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Pet. iii. 15.)

If your hope is sound, you must be able to give some account of it. You must be able to show why, and wherefore, and on what grounds, and for what reason you expect to go to heaven when you die. Now can you do this?

Let no one misunderstand my meaning. I do not say that deep learning and great knowledge are needful to salvation. A man may know twenty languages, and have the whole body of divinity at his finger's ends, and yet be lost. A man may be unable to read, and have a very weak understanding, and yet be saved. But I do say that a man must know *what* his hope is, and be able to tell us its nature. I cannot believe that a man has got a thing, if he knows nothing about it.

Once more, let no one misunderstand my meaning. I do not say that a power of talking well is necessary to salvation. There may be many fine words on a man's lips, and not a whit of grace in his heart. There may be few and stammering words, and yet deep feeling within, planted there by the Holy Ghost. There are some who cannot speak many words for Christ, and yet would die for Him. But for all this, I do say that the man who has a good hope ought to be able to tell us why. If he can tell us no more than this, that "he feels himself a sinner and has no hope but in Christ," it is something. But if he can tell us nothing at all, I must suspect that he has no real hope.

I know that the opinion just expressed displeases many. Thousands can see no necessity for that clear knowledge, which I believe to be essential to a saving hope. So long as a man goes to Church on Sunday, and has his children baptized, they think we ought to be content. "Knowledge," they tell us, "may be very well for clergymen and professors of theology, but it is too much to require it of common men."

My answer to all such people is short and simple. Where in the whole New Testament shall we find that men were called Christians, unless they knew something of Christianity? Will any one try to persuade us, that a Corinthian Christian, or a Colossian, or Thessalonian, or Philippian, or Ephesian, could not have told us what was his hope about his soul? Let those believe it who will. I, for one, cannot. I believe that in requiring a man to know the ground of his hope, I am only setting up the standard of the New Testament. Ignorance may suit a Roman Catholic well enough. He belongs to what he believes is the true Church! He does as his priest tells him He asks no more!—But ignorance ought never to be the characteristic of a Protestant Christian. He

ought to know what he believes, and if he does not know he is in a bad way.

Reader, search your heart, and see how the matter stands with your soul. Can you tell us nothing more than this, that "you hope to be saved?" Can you give no explanation of the grounds of your confidence? Can you show us nothing more satisfactory than your own vague expectation? If this be the case, you are in imminent peril of being lost for ever. Like Ignorance, in Pilgrim's Progress, you may get to your journey's end, and be ferried by Vain Hope over the river, without much trouble. But like, Ignorance, you may find to your sorrow that there is no admission for you into the celestial city. None enter in there but those who know what they have believed.*

I lay down this principle as a starting point, and I ask you to consider it well. I know that there are different degrees of grace among true Christians. I do not forget that there are many whose faith is very

* "Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance coming up to the river side: but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one Vainhope, a ferry-man, that with his boat helped him over: so he, as the other I saw, did ascend the hill to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him. But he was asked by the man that looked over the top of the gate, "Whence come you? And what would you have?" He answered, "I have ate and drank in the presence of the King, and he has taught in our streets." Then they asked him for his certificate, that they might go in and show it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word.

So they told the King; but he would not come down to see him, but commanded the two shining ones, that conducted Christian and Hopeful to the City, to take Ignorance and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gate of heaven, as well as from the city of destruction."—*Bunyan's Pilgrim's Progress.*

weak, and whose hope is very small, in the family of God. But I believe confidently, that the standard of requirement I have set up, is not a whit too high. I believe that the man who has a good hope will always be able to give some account of it.

II. In the second place, a good hope is *a hope that is drawn from Scripture.* What says David? "I hope in thy word." "Remember the word unto thy servant, upon which thou hast caused me to hope." What says St. Paul? "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Psalm cxix. 81, 49. Rom. xv. 4.)

If your hope is sound, you ought to be able to turn to some text, or fact, or doctrine of God's word, as the source of it. Your confidence must arise from something that God has said in His Bible, and that your heart has received and believed.

It is not enough to have good feelings about the state of our souls. We may flatter ourselves that all is right, and that we are going to heaven when we die, and yet have nothing to show for our reason but mere fancy and imagination. "The heart is deceitful above all things." "He that trusteth his own heart is a fool."—I have frequently heard dying people say, that "they felt quite happy and ready to go." I have heard them say, that "they felt as if they craved nothing in this world." And all this time I have remarked that they were profoundly ignorant of Scripture, and seemed unable to lay firm hold on a single truth of the Gospel. I never can feel comfort about such people. I am persuaded that there is something wrong in their condition. Good feelings without Scripture do not make up a good hope.

It is not enough to have the good opinion of others about the state of our souls. We may be told by others on our death-beds, to "keep up our spirits" and

"not to be afraid." We may be reminded that we have lived good lives, and had a good heart, and done nobody any harm, and not been so bad as many. And all this time our friends may not bring forward a word of Scripture, and may be feeding us on poison. Such friends are miserable comforters. However well meaning, they are downright enemies to our souls. The good opinion of others, without the warrant of God's word, will never make up a good hope.

Reader, would you know the soundness of your own hope? Then search and look within your heart for some text, or doctrine, or fact out of God's book. There will always be some one or more on which your soul hangs, if you are a true child of God. The dying thief in London, who was visited by a City Missionary, and found utterly ignorant of Christianity, laid hold on one single fact in the Gospel, and found comfort in it. That fact was the story of the penitent thief. "Sir," he said, when visited the second time, "are there any more thieves in that book, from which you read yesterday?"—The dying Hindoo who was found by a missionary on a roadside, had grasped one single text in the First Epistle of St. John, and found in it peace. That text was the precious saying, "The blood of Jesus Christ His Son, cleanseth us from all sin."—This is the experience of all true Christians. Unlearned, humble, poor, as many of them are, they have got hold of something in the Bible, and this causes them to hope. The hope which "maketh not ashamed" is never separate from God's word.

You wonder sometimes that ministers press you so strongly to read your Bible. You marvel that they say so much about the importance of preaching, and urge you so often to hear sermons. Cease to wonder. Marvel no more. Our object is to make you acquainted with God's word. We want you to have a

good hope, and we know that a good hope must be drawn from the Scriptures. Without reading or hearing you must live and die in ignorance. Hence we cry, "Search the Scriptures." "Hear and your soul shall live."

Reader, beware of a hope not drawn from Scripture. It is a false hope, and so many will find out to their cost. That glorious and perfect book, the Bible, however men despise it, is the only fountain out of which man's soul can derive peace. Many sneer at the old book while living, who find their need of it when dying. The Queen in her palace and the pauper in the work-house,—the philosopher in his study and the child in the cottage,—must all be content to seek living water from the Bible, if they are to have hope at all. Honour your Bible. Read your Bible. Stick to your Bible. There is not on earth a scrap of solid hope for the other side of the grave, which is not drawn out of the word.*

III. In the third place, a good hope is *a hope that rests entirely on Jesus Christ*. What says St. Paul to Timothy? He says that Jesus Christ "is our hope." What says he to the Colossians. He speaks of "Christ in you the hope of glory." (1 Tim. i. 1. Coloss. i. 27.)

The man who has a good hope, founds all his expectations of pardon and glory on the mediation of Jesus the Son of God. He knows his own sinfulness. He feels that he is guilty, wicked, and lost by nature.

* "The hope of eternal life is a hope of the greatest blessing that can be conceived. It is a hope bottomed only on the pure word of God. When you examine your hearts, you find some hope of being saved, and that, in the day of the Lord you shall stand with peace and confidence before your Judge. Why so? Wherefore do you hope for this? Is it not because God hath said it? Is it not because the God that cannot lie hath spoken it? If you expect to be saved upon any other ground, but because God hath said it, ye must change your mind, ere you be saved; for ye are off the rock, ye are off the sure foundation that all God's Israel must rest upon." *Traill.*

But he sees forgiveness and peace with God offered freely to him through faith in Christ. He accepts the offer. He casts himself with all his sins on Jesus, and rests on Him. Jesus and His atonement on the cross,—Jesus and His righteousness,—Jesus and His finished work,—Jesus and His all-prevailing intercession,—Jesus, and Jesus only, is the foundation of the confidence of his soul.

Reader, beware of supposing that any hope is good which is not founded on Christ. All other hopes are built on sand. They may look well in the summer time of health and prosperity, but will fail in the day of sickness and the hour of death. "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.)

Church-membership is no foundation of hope. We may belong to the best of churches, and yet never belong to Christ. We may fill our pew regularly every Sunday, and hear the sermons of orthodox, ordained clergymen, and yet never hear the voice of Jesus, or follow Him. If we have nothing better than church-membership to rest upon, we are in a poor plight. We have nothing solid beneath our feet.

Reception of the sacraments is no foundation of hope. We may be washed in the waters of baptism, and yet know nothing of the water of life. We may go to the Lord's table every Sunday of our lives, and yet never eat Christ's body and drink Christ's blood by faith. Miserable indeed is our condition, if we can say nothing more than this. We possess nothing but the outside of Christianity. We are leaning on a reed.

Christ Himself is the only true foundation of a good hope. He is the rock,—His work is perfect. He is the stone,—the sure stone,—the tried corner-stone. He is able to bear all the weight that we can lay upon Him. He that buildeth on Him shall not be confounded. (1 Peter ii. 6.)

This is the point on which all true saints in every age have been entirely agreed. Differing on other matters, they have been of one mind upon this. Unable to see alike about church government, and discipline, and liturgies, they have ever seen alike about the foundation of hope. Not one of them has ever left the world trusting in his own righteousness. Christ has been all their confidence. They have hoped in Him, and not been ashamed.*

Reader, would you know what kind of death-beds a minister of the Gospel finds comfort in attending? Would you know what closing scenes are cheering to us, and leave favourable impressions on our minds? We like to see dying people *making much of Christ.* So long as they can only talk of "the Almighty," and "Providence," and "God," and "mercy" we must stand in doubt. Dying in this state, they give no satisfactory sign. Give us the men and women who feel their sins deeply, and cling to Jesus,—who think much of His dying love,—who like to hear of His atoning blood,—who return again and again to the story of His cross. These are the death-beds that leave good evidence behind them. For my part I had rather hear the name of Jesus come heartily from a dying relation's lips, than see him die without a word

* "Consider how it is with the most holy and eminent saints when dying. Did you ever see or hear any boasting of their own works and performances? They may, and do own to the praise of his grace, what they have been made to be, what they have been helped to do or suffer for Christ's sake. But when they draw near to the awful tribunal, what else is in their eye and heart, but only free grace, ransoming blood, and a well ordered covenant in Christ the surety? They cannot bear to have any make mention to them of their holiness, their own grace, and attainments."

"He is a wise and happy man that can anchor his soul on that rock on which he can ride out the storm of death. Why should men contend for that in their life that they know they must renounce at their death? or neglect that truth now, that they must betake themselves unto then? It is a great test of the truth of the doctrine about the way of salvation, when it is generally approved by sensible dying men."—*Traill.*

about Christ, and then be told by an angel that he was saved.*

IV. In the fourth place, a good hope is *a hope that is felt inwardly in the heart.* What says St. Paul? He speaks of "hope that maketh not ashamed, because the love of God is shed abroad in our hearts." He speaks of "rejoicing in hope." (Rom. v. 5. xii. 12.)

The man who has a good hope is conscious of it. He feels within him something that another man does not. He is conscious of possessing a well-grounded expectation of good things to come. That consciousness may vary exceedingly in different persons. In one it is strong and well-defined. In another it is feeble and indistinct.—It may vary exceedingly in different stages of the same person's experience. At one time he may be full of "joy and peace in believing." At another he may be depressed and cast down. But in all persons who have a good hope, in a greater or less degree, this consciousness does exist.

I know well that this truth is one which has been fearfully abused and perverted. It has been brought into great disrepute by the fanaticism, enthusiasm, and extravagance of some professing christians. Mere animal excitement has been mistaken for the work of the Holy Ghost. The over-wrought feelings of weak and nervous people have been hastily supposed to be the result of grace. And then has come in the devil.

* The dying words of Mr. Ash, the Puritan, are well-deserving of notice. He said, "When I consider my best duties, I sink, I die, I despair. But when I think of Christ, I have enough. He is all and in all."

The words of Mr. Cecil shortly before his death are very remarkable. He said, "I know myself to be a wretched, worthless sinner, having nothing in myself but poverty and sin. I know Jesus Christ to be a glorious and almighty Saviour. I see the full efficacy of His atonement and grace; and I cast myself entirely on Him, and wait at His footstool." A short time before his decease, he requested one of his family to write down for him the following sentence in a book, "None but Christ, none but Christ, said Lambert dying at a stake: the same in dying circumstances, with his whole heart, saith Richard Cecil."

Contempt has been poured on religious feelings of every description. Their very existence has been denied and scouted. And the result is, that the very name of "feelings" in religion is in many quarters dreaded and disliked.

But the abuse and perversion of a truth must never be allowed to rob us of the use of it. When all has been said that can be said against fanaticism and enthusiasm, it is still undeniable that religious feelings are plainly described in Scripture. The word of God tells us that the true Christian has "peace," and "rest," and "joy," and "confidence." It tells us of some who have the "witness of the Spirit,"—of some who "fear no evil,"—of some who enjoy "assurance,"—of some who "know whom they have believed,"—of some who are "persuaded that they shall never be separated from the love of God in Christ." These are the feelings for which I contend. This is that sober, inward experience, in which I see nothing extravagant, enthusiastic, or fanatical. Of such feelings I say boldly, no man need be ashamed. I go further, and say that no man has a good hope, who does not know something of these feelings in his own heart. I go further still, and say that to hold any other doctrine is to cast dishonour on the whole work of the Holy Ghost.

Will any one tell us that God ever intended a true Christian to have no inward consciousness of his own Christianity? Will any one say that the Bible teaches that people can pass from death to life, be pardoned, renewed, and sanctified, and yet feel nothing of this mighty change within? Let those think it who will. I can hold no such doctrine. I would as soon believe that Lazarus did not know that he was raised from the grave, or Bartimeus that he was restored to sight, as believe that a man can not feel within him the Spirit of God.

Can a weary man lie down in bed, and not feel

rested? Can the parched traveller in an African desert drink water, and not feel refreshed? Can the starved sailor in arctic regions draw near to the fire, and not feel warmed? Can the half-naked, hungry, homeless wanderer in our streets be clothed, fed, and housed, and not feel comforted? Can the fainting sick man receive the healing cordial, and not feel revived? I cannot believe it. I believe that in each case something will be felt. Just so I cannot believe that a man can be a true Christian, if he does not feel *something* within. A new birth, a pardon of sins, a conscience sprinkled with Christ's blood, an indwelling of the Holy Ghost, are no such small matters as men seem to suppose. He that knows anything of them will feel them. There will be a real, distinct witness in his inward man.

Reader, beware of a hope that is not felt, and a Christianity that is destitute of inward experience. They are idols of the present day, and idols before which thousands are bowing down. Thousands are trying to persuade themselves that people may be born again, and have the Spirit, and yet not be sensible of it,—or that people may be members of Christ, and receive benefit from Him, who have neither faith nor love towards His name. These are the favourite doctrines of modern days! These be the gods which have taken the place of Jupiter, and Mercury, and the image which fell down from heaven! These be the last new deities invented by poor, weak, idolatrous man! From all such idols keep yourself with jealous care. Golden as their heads may be, their feet are no better than clay. They cannot stand. They must, sooner or later, break down. Miserable indeed are the prospects of those who worship them! Their hope is not the hope of the Bible. It is the hope of a dead corpse. Where Christ and the Spirit are, their presence will be felt!

Can any one in his senses suppose that the apostle Paul would have been content with Christians who knew nothing of inward feelings? Can we fancy that mighty man of God sanctioning a religion which a person might have, and yet experience nothing within? Can we picture to ourselves a member of one of the churches he founded, who was utterly unacquainted with peace, or joy, or confidence towards God, and was yet approved by the great apostle of the Gentiles? Away with the idea! It will not bear reflection for a moment. The testimony of Scripture is plain and explicit. Talk as men will about enthusiasm and excitement, there are such things as *feelings* in religion. The Christian who knows nothing of them is not yet converted, and has everything to learn. The cold marble of a Grecian statue may well be unimpassioned. The dried mummy from Egypt may well look stiff and still. The stuffed beast in a museum may well be motionless and cold. They are all lifeless things. But where there is life, there will always be feeling. The good hope is a hope that can be felt.

V. In the last place, a good hope is *a hope that is manifested outwardly in the life.* Once more, what saith the Scripture? "Every one that hath this hope in Him purifieth himself, even as he is pure." (1 John iii. 3.)

The man that has a good hope will show it in all his ways. It will influence his life, his character, and his daily conduct. It will make him strive to be a holy, godly, conscientious, spiritual man. He will feel under a constant obligation to serve and please Him, from whom his hope comes. He will say to himself, "What shall I render to the Lord for all His benefits to me?" He will feel, "I am bought with a price, let me glorify God with body and spirit, which are His." "Let me show forth the praises of Him who hath called me out of darkness into His marvellous light.

Let me prove that I am Christ's friend, by keeping His commandments." (1 Cor. vi. 20. 1 Pet. ii. 9. John xv. 14.)

This is a point of infinite importance in every age. It is a truth which is always assailed by Satan, and needs guarding with jealous care. Let us grasp it firmly, and make it a settled principle in our religion. If there is light in a house, it will shine through the windows. If there is any real hope in a man's soul, it will be seen in his ways. Show me your hope in your life! Where is it? Wherein does it appear? If you cannot show it, you may be sure it is nothing better than a delusion and a snare.

Reader, the times demand a very distinct testimony from all ministers on this subject. The truth on this point requires very plain speaking. Settle it in your minds deeply, and beware of letting it go. Let no man deceive you with vain words. "He that doeth righteousness is righteous." "He that saith he abideth in Him, ought himself also so to walk, even as He walked." (1 John ii. 6; iii. 7.) The hope that does not make a man honest, honourable, truthful, sober, meek, kind, and faithful in all the relations of life, is not from above. It is only "the talk of the lips which tendeth to penury." "He that boasteth himself of a false gift, is like clouds and wind without rain." (Prov. xiv. 23; xxv. 14.)

There are some in the present day who flatter themselves they have a good hope, because they possess religious knowledge. They are acquainted with the letter of their Bibles. They can argue and dispute about points of doctrine. They can quote texts by the score, in defence of their own theological opinions. They are perfect Benjamites in controversy, —they can sling stones to a hair-breadth, and not miss. And yet they have no fruit of the Spirit, no charity, no meekness, no gentleness, no humility, nothing of

the mind that was in Christ. And have these people a hope? Let those believe it who will, I dare not say so. I hold with St. Paul, "Though a man speak with the tongues of men and angels, and have not charity, he is become as sounding brass, or a tinkling cymbal. And though a man has the gift of prophecy, and understands all mysteries, and all knowledge, and has not charity, he is nothing." Yes! hope without charity is no hope at all. (1 Cor. xiii. 1—3.)

There are some again who presume to think they have a good hope, because of God's everlasting election. They persuade themselves that they were once called and chosen of God to salvation. They take it for granted that there was once a real work of the Spirit on their hearts, and that all therefore must be well. They look down upon others, who are afraid of professing as much as they do. They seem to think, "we are the people of God,—we are the temple of the Lord,—we are the favoured servants of the Most High,—we are they that shall reign in heaven, and none beside." And yet these very people can lie, and cheat, and swindle, and be dishonourable! Some of them can even get drunk in private, and secretly commit sins, of which it is a shame to speak! And have they a good hope? Let those believe it who will, I cannot. God forbid that I should say so! The election which is not unto sanctification, is not of God, but of the devil. The hope that does not make a man holy, is no hope at all.

There are some in this day, who fancy they have a good hope, because they like hearing the Gospel. They are fond of hearing good sermons. They will go miles to listen to some favourite preacher. They will even weep and be much affected by his words. To see them in church one would think, "Surely these are the disciples of Christ, surely these are excellent Christians!"—And yet these very people can plunge

into every folly and gaiety of the world. Night after night they can go with their whole heart to the opera, the theatre, or the ball. They are to be seen on the race-course. They are forward in every worldly revel. Their voice on Sunday is the voice of Jacob, but their hands on week days are the hands of Esau.—And have these people a good hope? I dare not say so. "The friendship of the world is enmity with God." The hope that does not prevent conformity to the world, is no hope at all. "Whatsoever is born of God overcometh the world." (1 John v. 4.)

Reader, beware of any hope that does not exercise a sanctifying influence over your heart, life, tastes, conduct, and conversation. It is a hope that never came down from heaven. It is mere base metal, and counterfeit coin. It needs the mint stamp of the Holy Ghost, and will never pass current in heaven. The man that has a real hope, no doubt, may be overtaken by a fault. He may stumble occasionally in his practice, and be drawn aside from the right path for a while. But the man that can allow himself in any wilful and *habitual* breach of God's law is rotten at the heart. He may talk of his hope as much as he pleases, but he has none in reality. His religion is a joy to the devil, a stumbling block to the world, a sorrow to true Christians, and an offence to God.—Oh! that men would consider these things! Oh! that many would use some such prayer as this, "From antinomianism and hypocrisy, good Lord, deliver me!"

Reader, I have done what I proposed to do. I have shown you the five leading marks of a sound, good hope.—1. It is a hope that a man can explain. 2. It is a hope that is drawn from Scripture. 3. It is a hope that is founded on Christ. 4. It is a hope that is felt within in the heart. 5. It is a hope that is manifested outwardly in the life.—Such, I firmly

believe is the hope of all true Christians, of every name, and church, and denomination, and people, and tongue. Such is the hope that you must have, if you mean to go to heaven. Such is the hope without which, I firmly believe, no man can be saved. Such is "the good hope through grace."

Suffer me now to apply the whole subject to your conscience in a practical way. What shall it profit you and me to know truths, unless we use them? What shall it avail you to see the real nature of a good hope, unless the matter be brought home to your own soul? This is what I now propose to do, if God permit, in the remainder of this tract. May the Spirit of God apply my words to your heart with mighty power! Man may speak, and preach, and write, but God alone can convert.

1. My first word of application shall be *a question*. I offer it to all who read this tract, and I entreat each reader to give it an answer. That question is, "What is your own hope about your soul?"

I do not ask this out of idle curiosity. I ask it as an ambassador for Christ, and a friend to your best interests. I ask it in order to stir up self-inquiry, and promote your spiritual welfare. I ask, "What is your hope about your soul?"

I do not want to know whether you go to church or chapel. There will be no account of these differences in heaven. I do not want to know whether you approve of the Gospel, and think it very right and proper that people should have their religion, and say their prayers. All this is beside the mark. It is not the point. The point I want you to look at is this, "What is your hope about your soul?"

It matters nothing what your relations think. It matters nothing what the rest of the parish or town approve. The account of God will not be taken by towns, or by parishes, or by families. Each must

stand forth separately and answer for himself. "Every one of us shall give account of himself to God." (Rom. xiv. 12.) And what is the defence you mean to set up? What is to be your plea? "What is your hope about your soul?"

Time is short, and is passing quickly away. Yet a few years, and we shall all be dead and gone. The trees perhaps are cut down, out of which our coffins will be made. The winding-sheets perhaps are woven, which will surround our bodies. The spades perhaps are made, that will dig our graves. Eternity draws near. There ought to be no trifling. What, what is your hope about your soul?

Another world will soon begin. Trade, politics, money, lands, cottages, palaces, eating, drinking, dressing, reading, hunting, shooting, drawing, working, dancing, feasting, will soon be at an end for ever. There will remain nothing but a heaven for some, and a hell for others. What,—what is your hope about your soul?

Reader, I have asked my question. And now, *What is your reply?*

Many would say, I believe, if they spoke the truth, "I don't know anything about it. I suppose I am not what I ought to be. I dare say I ought to have more religion than I have. I trust I shall have more some day. But as to any hope at present, I really don't know."

I can quite believe that this is the state of many. I have seen enough of the spiritual ignorance of men to fill me with deep sorrow. I am convinced that there is no error or heresy which is ruining so many souls, as the heresy of ignorance. I am convinced that there are myriads of people in England who do not even know the A. B. C. of Christianity, and are nothing better than baptized heathen. I have heard of one man, in his last days, whose only hope was, "that

he had always kept his church, and voted for the blues." I have heard of another, who was asked on his death-bed where he hoped to go, and said, "he hoped he should go with the crowd." I have little doubt that there are thousands of people in this country who are much in the same condition, knowing nothing whatever about their state before God. Reader, if this be your state, I can only say, May God convert you! May God awaken you! May God open your eyes before it is too late!*

Look at that man who goes to the Bank of England on a dividend day, and asks to be paid a large sum of money. Is his name down among the list of people to be paid? No! Has he any title or right to claim payment? No! He has none. He only knows that other people are receiving money, and that he would like to receive some too. You know well that you would call the man out of his mind. You would say he was nothing better than a madman. But stop! Take care what you are saying! You are the real madman, if you mean to claim heaven at last, when you have no title, no warrant, no ground

* "When we deal with the carnal, secure, careless sinners, (and they are a vast multitude,) and ask them a reason of that hope of heaven they pretend to, is not this their common answer; "I live inoffensively; I keep God's law as well as I can; whenever I fail, I repent, and beg God's mercy for Christ's sake; my heart is sincere, though my knowledge and attainments be short of others." If we go on further to enquire, what acquaintance they have with Jesus Christ? what application their souls have made to Him? what workings of faith on Him? what use they have made of His righteousness for justification and of His Spirit for sanctification? what they know of living by faith on Jesus Christ? we are barbarians to them. And in this sad state thousands in England live, and die, and perish eternally. Yet so thick is the darkness of the age, that many of them live here, and go hence, with the reputation of good Christians; and some of them may have their funeral sermon and praise preached by an ignorant flattering minister; though it may be the poor creatures did never, in the whole course of their lives, nor at their deaths, employ Jesus Christ so much for an entry to heaven, purchased by his blood, and accessible by faith in him, as a poor Turk doth Mahomet, for a room in his beastly paradise!"—*Traill.*

of hope to show. Once more I say, May God open your eyes!

But many, I believe, would reply to my question that "they have hope." They would say, "I am not so bad as some, at any rate. I am no heathen. I am no infidel. I have some hope about my soul."

Reader, if this be your case, I entreat you to consider calmly what your hope really is. I entreat you not to be content with saying, like the parrot, "I hope,—I hope,—I hope,"—but to examine seriously into the nature of your confidence, and to make sure work that it is well-founded.—Is it a hope you can explain? Is it scriptural? Is it built on Christ? Is it felt in your heart? Is it sanctifying to your life?—All is not gold that glitters. I have warned you already that there is a false hope as well as a true. I offer the warning again. I beseech you to take heed that you be not deceived. Beware of mistakes.

There are ships lying quietly in Liverpool and London docks, about to sail for every part of the globe. They all look equally trust-worthy, so long as they are in harbour. They have all equally good names, and are equally well rigged, and painted. But they are not all equally well-found, and equally safe. Once let them put to sea, and meet with rough weather, and the difference between the sound and unsound ships will soon appear.—Many a ship that looked well in dock has proved not sea worthy, when she got into deep water, and has gone down at last, with all hands on board! Just so it is with many a false hope. It has failed completely when most wanted. It has broken down at last, and ruined its possessor's soul. Reader, you will soon have to put to sea. I say again, beware of mistakes.

I leave my question here. I earnestly pray that God may apply it to the hearts of all who read this tract. I am sure it is much needed. I believe there

never was a time when there was so much counterfeit religion current, and so many "false hopes" passing off for true. There never was a time when there was so much high profession, and so little spiritual practice, so much loud talk about preachers, and parties, and Churches, and so little close walking with God, and real work of the Spirit. There is no lack of blossoms in Christendom, but there is an awful scarcity of ripe fruit. There is an abundance of controversial theology, but a dearth of practical holiness. There are myriads who have a name to live, but few whose hearts are really in the work of Christ,—few whose affections are really set on things above. There will be some awful failures yet in many quarters. There will be still more awful disclosures at the last day. There are many hopes now-a-days, which are utterly destitute of foundation. Reader, I say, for the last time, beware of mistakes.

2. My second word of application, shall be *a request*. I make it to all readers of this tract, who feel they have no hope, and desire to have it. It is a short, simple request. I entreat them to seek a good hope while it can be found.

A good hope is within the reach of any man, if he is only willing to seek it. It is called emphatically in Scripture, a "good hope through grace." It is freely offered, even as it was freely purchased. It may be freely obtained, "without money and without price." Our past lives do not make it impossible to obtain it, however bad they may have been. Our present weakness and infirmity do not shut us out, however great they may be. The same grace which provided mankind with a hope, makes a free, full, and unlimited invitation, "Whosoever will, let him take the water of life freely;—ask, and it shall be given you; seek, and ye shall find." (Rev. xxii. 17.—Matt. vi. 7.)

The Lord Jesus Christ is able, and willing to give

"a good hope" to all who really want it. He is sealed and appointed by God the Father to give the bread of life to all that hunger, and the water of life to all that thirst. It pleased the Father that in Him should all fulness dwell. In Him there is pardon, and peace with God, bought by the precious blood which He shed upon the cross. In Him there is joy and peace for any believer, and a solid, well-grounded expectation of good things to come. In Him there is rest for the weary, refuge for the fearful, a fountain for the unclean, medicine for the sick, healing for the broken-hearted, and hope for the lost. Whosoever feels labouring and heavy-laden with sin,—whosoever feels anxious and distressed about his soul,—whosoever feels afraid of death and unfit to die,—whosoever he is, *let him go to Christ.* This is the thing to be done. This is the way to follow. Whosoever wants hope, let him go to Christ.

Reader, if you really want to enjoy a good hope, seek it from the Lord Jesus Christ. There is every encouragement to do so. The Thessalonians in old time were, like the Ephesians, dead in trespasses and sins, having no hope, and without God in the world. But when St. Paul preached Jesus to them, they arose from their miserable state, and became new men. God gave them a "good hope through grace." The door through which Manassah and Magdalene entered, is still open. The fountain in which Zacchæus and Matthew were washed, is still unsealed. Seek hope from Christ and you shall find it.

Seek it honestly and with no secret reserve. The ruin of many is that they are not fair and straightforward. They say that they "try as much as they can," and that they really "want to be saved," and that they really "look to Christ." And yet in the chamber of their own heart there lies some darling sin, to which they privately cling, and are resolved

not to give it up. They are like Augustine, who said, "Lord convert me but not now." Seek honestly, if you wish to find a good hope.

Seek it in humble prayer. Pour out your heart before the Lord Jesus, and tell Him all the wants of your soul. Do as you would have done had you lived in Galilee eighteen hundred years ago, and had a leprosy. Go direct to Christ, and lay before Him your cares. Tell Him that you are a poor, sinful creature, but that you have heard He is a gracious Saviour, and that you come to Him for hope for your soul. Tell Him that you have nothing to say for yourself,—no excuse to make, nothing of your own to plead,—but that you have heard that He "receives sinners," and as such you come to Him.

Seek it at once without delay. Halt no more between two opinions. Do not linger another day. Cast away the remnants of pride, which are still keeping you back. Draw nigh to Jesus as a heavy-laden sinner, and lay hold upon the hope set before you. This is the point to which all must come at last, if they mean to be saved. Sooner or later they must knock at the door of grace and ask to be admitted. Why not do it at once?—Why stand still looking at the bread of life? Why not come forward and eat it?—Why remain outside the city of refuge? Why not enter in and be safe?—Why not seek hope at once, and never rest till you find it? Never did soul seek honestly in the way marked out, and fail to find!*

* The words of Traill on this point of coming to Christ by faith, deserve many thoughts. They throw light on a subject which is constantly misunderstood. "When we come to deal with a poor, awakened sinner, who seeth his lost estate, and that he is condemned by the law of God, we find the same principles (pride and ignorance) working in him. We see him sick and wounded: we tell him where his help lies, in Jesus Christ; and what his proper work is, to apply to Him by faith. What is his answer: 'Alas,' says the man, 'I have been, and I am so vile a sinner, my heart is so bad, and so full of

Reader, I lay my request before you. I know it deserves attention. I pray God that it may not be in vain.

3. My last word of application shall be *counsel.* I offer it to all who have really obtained "good hope through grace." I offer it to all who are really leaning on Christ, walking in the narrow way, and led by the Spirit of God. I ask them to accept advice from one who hopes that he is "their brother and companion in the kingdom and patience of Jesus Christ." I believe the advice to be sound and good.

If you have a good hope, *be jealous and watchful over it.* Beware that Satan does not steal it away for a season, as he did from David and Peter. Beware that you do not lose sight of it by giving way to inconsistencies, and by conformity to the world. Examine it often, and make sure that it is not becoming dim. Keep it bright by daily carefulness over your temper, thoughts, and words. Keep it healthy by hearty, fervent, and continual prayer. The hope of the Christian is a very delicate plant. It is an exotic from above. It is not a plant of natural growth. It is easily chilled and nipped by the cold frosts of this world. Unless watered and tended carefully, it will dwindle away to a mere nothing, and scarcely be felt or seen. None find that out so painfully as dying believers who

plagues and corruptions, that I cannot think of believing on Christ. But if I had but repentance, and some holiness in heart and life, and such and such gracious qualifications, I would then believe.' This his answer is as full of nonsense, ignorance and pride, as words can contain or express. It implies, 1.—'If I were pretty well recovered, I would employ the Physician, Christ. 2.—There is some hope to work out these good things by myself, without Christ. 3.—When I come to Christ with a price in my hand, I shall be welcome. 4.—I can come to Christ when I will.' So ignorant are people naturally of faith in Jesus Christ; and no words, or warnings, or plainest instruction can beat into men's heads and hearts, that the first coming to Christ by faith, and believing on Him, is not a believing we shall be saved by Him, but a believing on Him, that we may be saved by Him."—*Traill's Works.*

have not walked very closely with God. They find that they have sown thorns in their dying pillows, and brought clouds between themselves and the sun.

For another thing, if you have a good hope, *keep it always ready.* Have it at your right hand, prepared for immediate use. Look at it often, and take care that it is in good order. Trials often break in upon us suddenly, like an armed man. Sicknesses and injuries to our mortal frame sometimes lay us low on our beds, without any warning. Happy is he who keeps his lamp well trimmed, and lives in the daily sense of communion with Christ!

Did you ever see a fire-engine in some old country place? Did you ever remark how often it lies for months in a dark shed, untouched, unexamined, and uncleaned? The valves are out of order. The leather hose is full of holes. The pumps are rusty and stiff. A house might be almost burnt to the ground, before it could lift a pailful of water. In its present state it is a well-nigh useless machine.

Did you ever see a ship in ordinary, in Portsmouth harbour? The hull may perhaps be good and sound. The keel, and topsides, and timbers, and beams, and decks, may be all that you could desire. But she is not rigged, or stored, or armed, or fit for service. It would take weeks and months to make her ready for sea. In her present state she could do little for her country's defence.

Reader, the hope of many a believer is like that fire-engine, and that ship. It exists. It lives. It is real. It is true. It is sound. It is good. It came down from heaven. It was implanted by the Holy Ghost. But alas! it is not ready for use. Its possessor will find that out, by his own want of joy and sensible comfort, when he has to die. Beware that your hope be not a hope of this kind. If you have a hope, keep it ready at hand.

For another thing, if you have a good hope, seek and pray that it may *grow more and more strong* every year. Do not be content with a day of small things. Covet the best gifts. Desire to enjoy full assurance. Strive to attain to Paul's standard, and to be able to say, "I am persuaded that neither death nor life, shall separate me from the love of God which is in Jesus Christ."

Believe me, this part of my counsel is one that deserves close attention. Believe me, the things before us all will try our hope of what sort it is. Sickness and death are solemn things. They strip off all the tinsel and paint from a man's religion. They discover the weak places in our Christianity. They strain our hopes to the very uttermost, and often make us well nigh despair. Old Christian, in Pilgrim's Progress, had a sore trial in crossing the cold river, before he entered the celestial city. Faithful and true as he was, he still cried out, "all thy billows go over me," and had a hard struggle to keep his footing. May we all lay this to heart! May we seek to *know and feel* that we are one with Christ and Christ in us! He that has hope does well. But he that has assurance does better. Blessed indeed are they who "abound in hope through the power of the Holy Ghost." (Rom. xv. 13.)

Finally, if you have a good hope, *be thankful* for it, and give God daily praise who has made you to differ. Why have you been taught to feel your sin and nothingness, while others are ignorant and self-righteous? Why have you been taught to look to Jesus, while others are looking to their own goodness, or resting on some mere form? Why are you longing and striving to be holy, while others are caring for nothing but this world? Why are these things so? There is but one answer,—Grace, grace, free grace, has done it all. For that grace praise God. For that grace be thankful.

Go on then to your journey's end, "rejoicing in hope of the glory of God." Go on rejoicing in the thought, that though you are a poor sinner, Jesus is a most gracious Saviour, and that though you have trials here for a little season, heaven shall soon make amends for all.

Go on, wearing hope as a helmet, in all the battles of life,—a hope of pardon, a hope of perseverance, a hope of acquittal in the judgment day, a hope of final glory. Put on the breastplate of righteousness. Take the shield of faith. Have your loins girt about with truth. Wield valiantly the sword of the Spirit. But never forget,—as ever you would be a happy Christian, —never forget to put on the helmet of hope. (1 Thess. v. 8.)

Go on in spite of an ill-natured world, and be not moved by its laughter, or its persecution, its slanders, or its sneers. Comfort your heart with the thought that the time is short, the good things yet to come, the night far spent, the morning without clouds at hand. When the wicked man dies, his expectation perishes, but your expectation shall not deceive you, —your reward is sure.

Go on, and be not cast down because you are troubled by doubts and fears. You are yet in the body. This world is not your rest. The devil hates you, because you have escaped from him, and will do all he can to rob you of peace. The very fact that you have peace is an evidence that you feel you have something to lose. The true Christian may ever be discerned by his warfare quite as much as by his peace, and by his fears quite as much as by his hopes. The ships at anchor at Spithead may swing to and fro with the tide, and pitch heavily in a south-eastern gale. But so long as their anchors hold the ground, they ride safely and have no cause to fear. The hope of the true Christian is the anchor of his soul, sure

and steadfast. (Heb. vi. 19.) His heart may be tossed to and fro sometimes, but he is safe in Christ. The waves may swell, and lift him up and down, but he will not be wrecked.

Go on, and "hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ." (1 Pet. i. 13.) Yet a little time, and faith shall be changed to sight, and hope to certainty. You shall see even as you have been seen, and know even as you have been known. A few more tossings to and fro on the sea of this world,—a few more battles and conflicts with our spiritual enemy,—a few more years of tears and partings, of working and suffering, of crosses and cares, of disappointments and vexations,—and then, then we shall be at home.—The harbour lights are already in view. The haven of rest is not far off. *There* we shall find all that we have hoped for, and find that it was a million times better than our hopes. *There* we shall find all the saints,—and no sin, no world, no money, no sickness, no death, no devil. *There*, above all, we shall find Jesus, and be ever with the Lord! (1 Thess. iv. 17.) Let us hope on. It is worth while to carry the cross and follow Christ. Let the world laugh and mock, if it will, it is worth while to be a thorough, decided Christian. I say again, let us hope on.

Reader, I commend these things to your attention. My heart's desire for your soul in 1857 may be expressed in few words. If you never had a good hope before, may you find it this year! If you have had a good hope, may you this year have it more abundantly!

I remain,

Your friend in the Gospel,

HELMINGHAM,
DECEMBER, 1856.

J. C. RYLE.

W. HUNT, STEAM PRESS, TAVERN STREET, IPSWICH.

TRACTS AND OTHER WORKS,

BY THE

REV. J. C. RYLE, B.A.,

PUBLISHED BY W. HUNT, TAVERN ST., IPSWICH.

A WORD TO THE CHURCHES. 4th edition 20th thousand. Price 1s. 6d. per dozen.

ALL IN ALL. A Tract on Coloss. iii. 11. 5th edition, 25th thousand. Price 2s. per dozen.

ARE YOU AN HEIR? A Question for Everybody. 6th edition, 30th thousand. Price 2s. per dozen.

ARE YOU FORGIVEN? A Question for Everybody. 12th edition, 60th thousand. Price 2s. per dozen.

AN IMPORTANT QUESTION. Are You Forgiven? Small paper edition, 48 pages, with notes. Fancy cover, gilt edges, 6d.

ARE YOU HAPPY? A Question for everybody. Price 2s. per dozen.

ARE YOU HOLY? A Question for Everybody. 13th edition, 65th thousand. Price 2s. per dozen.

ARE YOU READY? 10th edition. Price 6d. per dozen.

ARE YOU REGENERATE? A Question for the Times. 6th edition, 30th thousand. Price 2s. per dozen.

ASSURANCE. 2 Tim. iv. 6, 7, 8. With Extracts from Writers of the 17th century. 5th edition, price 3s. per dozen.

BAXTER AND HIS TIMES; A Lecture delivered February 1st, 1853. Neat Wrapper, price 3d.

BE NOT SLOTHFUL, BUT FOLLOWERS. A Funeral Sermon, preached in Helmingham Church. 5th thousand, price 1s.

BE ZEALOUS. Thoughts on Galatians iv. 18. 6th edition, 30th thousand. Price 2s. per dozen.

BISHOP LATIMER. A Lecture delivered February 28th, 1853. Neat wrapper, price 4d.

CHRIST AND THE TWO THIEVES. Being thoughts on Luke xxiii. 39—43. 10th edition, 50th thousand. Price 1s. 6d. der dozen.

CONSIDER YOUR WAYS! A Pastor's Address to his flock. 9th edition, 45th thousand. Price 2s. per dozen.

CROSS, (THE) A Tract for the times. 8th edition, 40th thousand. Price 2s. per dozen.

DO YOU PRAY? A Question for Everybody. 22nd edition, 110th thousand. Price 2s. per dozen.

DO YOU WANT A FRIEND? A Christmas Tract. Price 1s. per dozen.

FAITH'S CHOICE. A Sermon on Hebrews xi. 24—26. 4th edition, price 6d.

GEORGE WHITEFIELD. A Biographical Lecture. Price 3d.

HAVE YOU THE SPIRIT? A Question for Everybody. 10th edition, 50th thousand. Price 2s. per dozen.

HAVE YOU PEACE? A Question for the Times. 6th edition, 30th thousand. Price 2s. per dozen.

HOME TRUTHS. Being Miscellaneous Addresses and Tracts, arranged, revised, and corrected for this edition. 5 vols. foolscap 8vo, Illustrated with Frontispieces and Vignette Titles, extra cloth, lettered. Price 3s. 6d. each.

HOW READEST THOU? A Question for Everybody. 10th edition, 50th thousand, 48pp., price 3s. per dozen.

HOW SHOULD A CHILD BE TRAINED? Thoughts on Proverbs xxii. 6. 6th edition. Price 3d. each, or 2s. 6d. per dozen.

I HAVE SOMEWHAT TO SAY UNTO THEE. A word for Everybody. 16th edition, 80th thousand. Price 6d.

Tracts and other Works by the Rev. J. C. Ryle, B.A.

KEEP IT HOLY. A Tract on the Sabbath Day. 7th edition, 35th thousand. Price 2s. per dozen.

LITTLE AND WISE. An Address to Children. Small 8vo, neat wrapper, with Engravings. 12th thousand. Price 4d..

LIVING OR DEAD? A Question for Everybody. 20th edition, 100th thousand. Price 2s. per dozen.

LOT'S WIFE. Thoughts on Luke xvii. 32. 4th edition, 20th thousand. Price 2s. per dozen.

OCCUPY TILL I COME. A Tract for the Times. Being Thoughts on Luke xix. 11—13. 20th thousand. Price 2s. per dozen.

ONLY ONE WAY. 8th edition, 40th thousand. Price 1s. 6d. per dozen.

PLAIN SPEAKING. Two Packets of Large Type Tracts, each containing 40 sorts. Price 1s. each; limp cloth, 1s. 9d.

PEACE! BE STILL! A Page from our Lord's History. 6th edition, 30th thousand. Price 2s. per dozen.

PROVE ALL THINGS. A Tract on Private Judgment. 8th edition, 40th thousand. Price 1s. 6d. per dozen.

REGENERATION. A Tract for the times. 104 pp. foolscap 8vo, 4th edition, 12th thousand. Price 6d. sewed; limp cloth 1s.

REMEMBER LOT! 13th edition, 65th thousand. Price 1s. 6d. per dozen.

RICH AND POOR. A Tract for the times. 6th edition, 30th thousand. Price 2s. per dozen.

SEED CORN. Being an assorted Packet of One Hundred Hand-bills, containing 48 sorts. Price 8d.

SERMONS TO CHILDREN. A 6th and revised edition. In fancy cover. Price 6d.

SHALL YOU BE SAVED? A Question for Everybody. 12th edition, 60th thousand. Price 2s. per dozen.

SPIRITUAL SONGS. Coloss. iii. 16. Being 100 Hymns selected by the Rev. J. C. Ryle. In glazed wrapper, price 9d. each; or in fancy cloth, gilt edges, price 1s. 7th edition.

ST. PETER AT ANTIOCH. A Tract for the Times. 4th edition, 20th thousand. Price 2s. per dozen.

STRIVE. Thoughts on Luke xvi. 24. Price 2s. per dozen.

THE BISHOP, THE PASTOR, AND THE PREACHER; in three Biographical Lectures: with ESSAY. Cloth extra, price 2s.

THE READING WHICH IS BLESSED. Being Thoughts on Revelation i. 1—3. 3rd edition, 15th thousand. Price 2s. per doz.

WATCH! A Word in Season. Being Thoughts on the Parable of the Ten Virgins. (Matt. xxv. 1—13.) 10th edition, 50th thousand. 2s. per doz.

WHAT IS THE CHURCH? A Question for the Times. 6th edition, 30th thousand. Price 3d. each, or 2s. 6d. per dozen.

WHAT IS WANTED? Being thoughts and suggestions on some of the chief Wants of the Church of England in the present day. 2nd revised edition. Price 4d.

WHAT TIME IS IT? Being Thoughts on Romans xiii. 12. 5th edition, 25th thousand. Price 2s. per doz.

WHEAT OR CHAFF? A Question for everybody. 13th edition, 65th thousand. Price 2s. per dozen.

WHERE ART THOU? A Question for everybody. 8th edition, 40th thousand. Price 1s. 6d. per dozen.

WHITEFIELD, GEORGE—A Sketch of his Times, his Life, his Religion, and Preaching. Neat wrapper, price 3d.

YOUNG MEN EXHORTED. A Sermon to Young Men, preached in Helmingham Church. 5th edition, 20th thousand, in f'cap 8vo, 68 pp. cloth extra, 1s.; neat wrapper, 6d. each.